

bank. At last, after some prodigious Bourse gambling,—
such as Zola described in " L' Argent," — the
Union G6nf-
rale was smashed by M. Lebaudy, who raked
in by far
the greater part of the spoils.

Undoubtedly there were some Jewish and also Protestant financiers with him, but it was he who engineered the work of destruction which ruined several members of the French aristocracy, and swallowed up the savings of many good Catholics in modest circumstances who had foolishly taken financial advice from their priests. Nine out of ten attributed the disaster to the Jews exclusively, and it was virtually from that hour that people began to talk of the so-called Jewish question. It was discussed at first in the Eoyalist and Clerical newspapers, which pictured the Israelites as the great enemies of those who wished to restore France to her ancient kings and her ancient faith. In another way the cry was taken up by some of the Radicals and Socialists opposed to Gambetta, in whose *entourage* several Jews figured prominently. These men, it was said, had nobbled the ex-dictator and were preying upon France. Thus the "question" gradually spread, assisted largely by the many unpopular tergiversations of the Opportunist party, first in Gambetta's time, and then over a term of years, some folk detecting the hand of the

Jews, precisely as others detected that of the
Jesuits, in
everything that happened.

Moreover books were written, on the
question. Under
the title of " Les Eois de la B^epublique,"
Toussenel's forgotten
work was hashed up for popular consumption;
and about
the time when General Boulanger was coming
to the front
(1886), there appeared a book called "La
France Juive,"